2

AN

ADDRESS

TO THE

INHABITANTS OF THE PARISH OF EPSOM;

WITH A PLAN

FOR A

SOUP-ESTABLISHMENT.

AN

ADDRESS

TO THE

INHABITANTS OF THE PARISH OF EPSOM;

AND, IN PARTICULAR,

TO THOSE OF THE LABOURING CLASSES,

AND THE POOR,

INTRODUCTORY TO SOME

RULES AND REGULATIONS

RESPECTING AN

Establishment for the Supply of Soup:

WITH A

REPORT FROM THE COMMITTEE,

AT A GENERAL MEETING OF SUBSCRIBERS,

DEC. 27, 1799,

To take into Consideration the necessary Arrangements for a

PLAN OF A SOUP-ESTABLISHMENT.

BY THE

REV. MR. BOUCHER.

Printed at the Philanthropic Reform, St. George's Fields, by J. Richardson, No. 4, Lambeth-Road, Southwark.

1800.

39.
1.1.4.
46.

AN ADDRESS to the Inhabitants of the Parish of Epsom; and, in particular, to those of the labouring Classes, and the Poor: introductory to some Rules and Regulations respecting an Establishment for the Supply of SOUP, formed on the Principles and after the Model of similar Establishments in Spital-Fields, St. George's Fields, &c.

It has long been the boast of the people of this much favoured country, that *the rich and the poor meet together* in the equal enjoyment of all the privileges and blessings of a free government; mutually protecting, and protected by, each other. Of the former it is the happy lot, that, whilst *at ease in the possessions*, and seated securely, *every man under his own vine*, and *under his own fig-tree, there is none to make them afraid* of the two sorest evils, with which a land can be visited; that is to say, despotism and anarchy: and of the latter, that though in a low estate, and sometimes, it may be, pinched with penury, they never have been either forsaken or oppressed. Far from this, unwearied endeavours to meliorate their condition pervade the whole system of our merciful laws; and, if possible, still more strongly mark the character of our nation, as individuals.

Whether it be owing to these beneficent laws, which have gradually incorporated the principle into our manners, or to the natural and innate humanity of the minds of Britons first suggesting it to our legislatures, we are not now called upon to enquire; the fact is indisputable, that, considered either as

a public or as individuals, however great our degeneracy in other respects may be, we still are eminently humane, beneficent and charitable. It would be difficult to name a malady or a misery, for which either private or public beneficence has not endeavoured to provide some mitigation; and hardly possible, excepting perhaps in some few melancholy instances of disastrous circumstances, which lie beyond the reach of all human interference, to point out a single individual who has perished through a lack of food.

In former times, where neither the general state of knowledge, manners, or internal government could bear a comparison with the present highly improved state of them all, famines were frequent. It was an extraordinary year, when the produce of one harvest lasted to another; and the resources either from domestic stores, or foreign markets not being such as they now are, thousands actually perished through mere want: the mortality and depopulation which they produced checking all national improvements, perhaps even more than the almost constant wars in which the nation was engaged. Blessed be God, times so very unpropitious to national felicity are no more: yet it is painful to reflect that, within the short space of four years, we are now a second time called on to exercise our prudence, our patience, and our piety, by another scanty harvest. *Complainings* are again heard *in our streets;* because our *garners are no longer full, nor plenteous with all manner of stores.*

Even this second and sudden visitation, however, does not find us wholly unprepared: the national benevolence has experienced no diminution. No sooner does misery make its appearance among us in any form, than our characteristical humanity is aroused. Of this the spirit that now almost universally pervades the kingdom, prompting persons

of all ranks and orders to step forward to the relief of those who are most likely to be pinched by the season, affords a pleasing proof. Its universality is not, however, the circumstance in this spirit, which most challenges notice; that being, perhaps, neither more nor less than what has always been, and it is to be hoped always will be, the case in all similar seasons of general distress: the uniformity of the manner in which the charity of the times now proceeds to effect its purposes, is one of its most peculiar features; and certainly a very striking one. This peculiarity must be supposed to have originated from some new characteristical circumstance in the exigencies of the times; and as such, is another proof of the attentive good sense of the nation, which is always on the watch, as it were, to adopt its conduct to exigencies, as they arise: and it is not incurious to consider what those peculiar circumstances are in the present state of things, which have suggested to the whole kingdom, thus all at once, to relieve the poor only in one way. Heretofore the most usual charitable dole was bread; but, at present instead of *gifts* of bread, even brown bread, or the common substitutes of bread, it is thought to be a better and more useful charity to *sell* to the poor wholesome, nutritious, and palatable Soups, at a low and cheap price.

That this should be the case in northern districts, where soups or broths, of some kind or other, form the principle article of the food of the lower classes, is nothing extraordinary: but there must have been some peculiar circumstances to render its adoption thus general in districts where, till now, soups were often seen on the tables of those only who, comparatively speaking, were not poor. What the reasons may have been that determined others, can only be conjectured; but the Committee acting for this parish have no reluctance to declare for themselves, that they have been induced to prefer relieving their poorer neighbours with soup

rather than with bread, in no slight degree, from the difficulty they have experienced in procuring such bread as they judged to be most suitable for the occasion, on such terms as they thought they had a right to expect. Conscious as they are of many great advantages, which result from the present system of the corn laws of this kingdom; and of this in particular, that though we may often perhaps experience seasons of scarcity, we no longer have the dread of famine before our eyes; they cannot help being of opinion, at the same time, that, in some respects, those laws stand much in the way of some essential reforms in the diet of the poor. It surely is a strange solecism, and a perverse violation of the natural order of things, that whilst most of the more opulent persons in this parish, together with their families, commendably use bread of an inferior quality, the poor alone continue to eat bread made of (what at least is called) the finest flour. And it is, with much regret, the Committee find themselves compelled to own, that, in the present state of things, it is not in their power to suggest any alterations which they can be sure would put things on a better footing.

But, besides the opposition naturally to be expected from men who probably think it for their interest, that things should continue as they are; it is not easy to persuade the poor themselves to relinquish their habits and prejudices. To any man who has a turn for observation, and who also has had an opportunity of observing the different stiles of cookery that prevail among the peasantry in different parts of the kingdom, it must be obvious, that, with much perhaps that is exceptionable in all of them, there is none that, upon the whole, is so injudicious and improper, as that of the lower classes in and near the metropolis. In the first place, they are subsisted far too much on bread alone; and

that too, bakers' bread; preferred, it is probable, to other food, only because it is most easily obtained: in many instances, however, the daily food of hard-working men is that of those outcasts of society who are confined for their crimes; that is to say, bread and water. How wholesome and nutritious bakers' bread, when used as the chief article of food, may be thought on a comparison with other articles, this is not the place to enquire; but it is palpably not the cheapest. A native of Ireland, whose sole subsistence is potatoes; the labouring man in Sweden, Germany, or Cumberland, who eats a coarse brown bread made of rye or barley, with a seasoning only of a little salted fish, or a mess of soup not over-rich; the hardy Highlander, who lives on crowdy, or other equally palatable dishes prepared of oat-meal; or, finally, the negroes of Virginia and Maryland, whose chief subsistence is an ordinary bread, made of Indian meal, with a little salt, all live as long, as healthily, and are as *strong to labour*, as persons of the same description in Middlesex and Surrey, who, at a prodigiously greater expence, eat the purest wheaten bread. To be consistent, they should also be clad with the finest broad cloth. The portion of animal food that any where, and in any case, can fall to the lot of the poor, must necessarily be inconsiderable: but persons who but seldom give their minds to such investigations, and even the poor themselves, seem not to be aware, how much *less than little* they render that pittance, when, instead of converting it into some liquid mess—(such, for instance, as an Irish-stew, or a Scot's hodge-podge, both of them excellent in their kind)—they lazily send it to a publick oven to be baked or roasted, as is almost the universal practice in this parish; for which the little saving of fuel is but a poor compensation.

Should, then, the Soup-Establishment now instituted in

this town be attended with the success which its promoters cannot but hope for, it will not, like many other well-meant attempts, be merely a temporary good. They hope it may be the means of gradually training and leading the people, for whose benefit it is intended, to a different, a more frugal, and better system of cookery; making their morsel of meat go farther, and do more good. And if it has this effect in one instance, it will soon lead to others; and thus render the transient relief that is confessed to be its immediate object, into durable advantages of incalculable value to our neighbourhood.

Industry and frugality are, though not exclusively the duties of the poor, yet peculiarly incumbent on them: and those who, by any means whatever, whether directly or indirectly, contribute to promote these virtues, are their best benefactors. How much they are wanted in this place may but too easily be inferred from the following matters of fact; that, out of a population not exceeding seventeen hundred, more than one half have now, on the present occasion, actually solicited relief; exclusive of those who are maintained in the parish work-house. This is not such a state of population as a man who is in the habit of anticipating consequences will contemplate with satisfaction; as it seems to warrant an inference that there is not labour enough in the parish to support so numerous a list of candidates for labour: an unpleasant state of things, for which there appear to be but two remedies, and these are by putting them in a capacity of earning more,—not by an increase of wages, which the circumstances of the nation will not bear,—but by providing more labour for them, or else teaching them to spend less. In so small a parish, where we have, moreover, few or no manufactories, one of the ill effects of so ill-proportioned a population is, that, instead of driving the indus-

trious and well-disposed to new and honest arts of gaining a livelihood, those of a contrary character betake themselves to more compendious means of obtaining a subsistence, than by labour. It is to be expected, then, that, in such a state of society, we should first be burthened with a long list of indigent persons, who, though they must persist to eat, will not work; and then burthened with a numerous poor, many of whom have no other title to relief, than that which the law gives them. This, it is probable, is more or less the case in all populous parishes within twenty or thirty miles of London. In an enumeration of the poor maintained by this parish, taken a few years ago, and inserted in a publication of great value,* it appeared that a majority of them consisted of persons who had never steadily followed any settled course of life: and it may surprize any person who will take the trouble of looking over the list, containing the names, occupations, and means of gaining a livelihood of the several persons now soliciting charitable assistance, to observe how very few of them there are who, exclusive of orphans, have been reduced to low circumstances by age, infirmities, or unavoidable calamities. This, however, will not perhaps appear so very extraordinary, when it is farther considered, that in this small area, which does not exceed 2½ miles square, there are *sixteen* ale-houses, being nearly one such house for every hundred persons: and that, from as careful and accurate a calculation as the nature of the case admits of, there is good reason to believe, that the sum annually spent in them exceeds *three thousand pounds*; which, moreover, is not spent, as the original intention of such institutions might lead one to expect should be the case, by way-faring persons and strangers, but by resident inhabitants, and those too, most generally, in the inferior stations of life.

* See Sir Frederick Eden's State of the Poor, vol. iii. p. 693.

It falls not within the compass of this Address to trace in detail all the causes that, in such a state of society, may fairly be supposed to lead to poverty; much less, to presume to point out, with confidence, any sure means of preventing them. But, to suggest some obvious means, by which the present seasonable charity may be rendered more efficacious, and of more permanent and durable service to the persons who are its immediate objects, seems to be directly within its province. As far as a liberal contribution may be admitted as a criterion, those to whose more favoured lot it has fallen to have to give, seem to have done their duty: and, as far as it may become an individual to give an opinion on such a case, the sums subscribed have been, in general, not only sufficient, but even liberal. A publick Kitchen is now established; where, though our numerous poor cannot all be wholly relieved from the pressure of want, during the present trying season, every mouth may be filled and refreshed with at least one comfortable meal in the day of good Soup at the low rate of one penny per quart. The having resolved not entirely to *give away*, but to *sell* at a reduced price, a food which, in every point of view, is particularly well adapted for the support of labourers and those who *eat their bread in the sweat of their brow*, is not only a well-judged measure, but will, in the end, be found to be no less charitable. Every institution is, more or less, liable to be abused; and with much good, may do some harm. Thus it has sometimes been objected even to our excellent poor-laws, that, in banishing, as they certainly do, much misery from the kingdom, they have also proved, if not destructive, yet injurious, to those habits of industry and frugality, which are the only sure preventives of poverty. Looking forward with confidence as persons in the lower stations of life are now trained to do, to parochial relief, *in the hour of need, sickness, or any other adversity*, it

is imagined, they are thus rendered less anxious, and less careful to provide against a rainy day. And the great difference that is observable not only in the numbers, but in the characters, of the poor in districts near London, and those at a distance from it, is, by many, with much shew of reason, ascribed to the former being so much more in the way of frequent bounties and benefactions than the latter. To provide against any similar sinistrous consequences arising from this Institution, as far as it can be provided against, the Committee have thought it right to make their charity, in some degree, go hand in hand with the industry and the exertions of the people: thus acting in strict conformity with the principle of the Act of Queen Elizabeth, which is the basis of all our subsequent poor-laws; and of which the ruling aim was, not to maintain any who were in a capacity of maintaining themselves, but to assist them in obtaining employment and work, bywhich they might be enabled to maintain themselves. And in every other instance, those persons are the truest benefactors and best friends of mankind who serve them by putting them in a way of serving themselves.

Indiscriminate and undistinguishing charity hardly deserves the name of charity: neither is it so very easy a thing to do good, as some persons may imagine. It may, for instance, appear to some persons to be sufficient, on the present occasion, if the lower orders are, in some degree, exempted from the immediate pressure of those hardships to which they are peculiarly subjected in a season of scarcity. And this, as far as it goes, is no doubt highly commendable; but to render such charity completely meritorious, it should have a view to distant and future advantages, as well as to those that are immediate and present. The two objects are not at all incompatible. Thus if, by the present establishment, the poor can gradually be inured to a better system of domestic

œconomy, and to more frugal habits; as well as to a more circumspect and correct conduct in general, the advantages that may be hoped for from it may be greater many years hence, than, even at their utmost amount, it is possible they should be at present.

That there are, among the numerous supplicants for relief in this parish many individuals and even many families, of great merit, is acknowledged with much pleasure: but that there are also several of a different character is not to be denied. Now, it certainly is desirable, in various points of view, that in the good will and kindness intended to be shewn to the poor in general, some difference should be made between the deserving and undeserving. In all regulations of this sort, there is a difficulty at the threshold that is almost insuperable: this is, when sober industrious women are so unfortunate as to have spendthrift husbands; or, vice versâ. Humanity revolts at the idea of suffering the families even of such undeserving persons to experience an extremity of want: yet totally to rescue them from want is impossible, because it is impossible to reclaim men to habits of industry and sobriety. All, therefore, that the most considerate prudence can do, is to endeavour to wean them from a life of dissipation and profligacy, by gradually working on their hopes and fears. It is, at least, as much for the interest of those who are in the humbler walks in life, as it is for that of those in higher departments, that the lives of persons in their sphere should be regular and correct. Far then from blaming, thwarting, or, in any degree or manner, seeking to counteract the purposes of the Committee, every good-natured, well-disposed and worthy man, however low his station may be, or however necessitous his circumstances, will be happy to concur with them in their laudable endeavours to discountenance every instance of immorality and

vice. In the hope, therefore, that it may somewhat contribute to check some prevalent errors, it is much to be wished it may now be generally understood, that no notoriously ill liver will hereafter be either employed (or in case of any future visitation, be relieved) with the same zeal and alacrity, as a quiet inoffensive, industrious and sober, labourer may always rely on meeting with.

That no poor person may either plead ignorance of what is expected from them, or complain of being subjected to restraints that are unreasonable and hard, the following brief statement of the plain and profitable duties of the poor is here submitted to their consideration; and it is earnestly recommended to them to be as patient in listening to advice, as their advisers are sincere and affectionate in giving it.

It is, in the first place, and as a matter of the greatest importance, more especially recommended to them, to be hereafter as frequent and constant in their attendance on publick worship, as they are now negligent: it being a well-known, but melancholy, matter of fact, that no description of persons in the parish give so much and just cause of complaint in this particular, as those of the lower classes. It would soon be seen how frivolous and false the excuses usually alledged for their non-attendance are, were it but to be given out that a liberal dole would be distributed immediately after divine service. Duty to their children, as well as to God and their neighbours require that those children should be *brought up in the nurture and admonition of the Lord;* and no proof of their parents doing so can be so satisfactory as that of their bringing them at the stated seasons to church to be publickly catechised.

A very wrong notion seems to prevail among many of the

lower orders in this parish, as to the measure and standard of charity. They have found it easy to persuade themselves, that to be extremely necessitous is the strongest recommendation, and best title to relief. To give this plea any force, it is necessary it should also be made appear, that though industrious and frugal, they are still necessitous. So far is poverty alone from being a proof of merit, that the presumption is that, in many instances, it is the contrary: whilst large earnings may be regarded, if not as clear proofs, yet as fair presumptions of either superior ingenuity or greater industry. Labouring men of this description are the particular objects of the present charity; and though it has been found impracticable wholly to exclude persons of a contrary character, it should still be remembered, that it was instituted expressly for the purpose of being serviceable to those who, however industrious, cannot, in the depth of winter, whilst provisions bear so enormously high a price, well maintain their families—many of them being large.

There are some particular practices prevalent in this, as well as in most other parishes contiguous to London, which are highly exceptionable and dangerous; and the more so, perhaps from their not being generally regarded as crimes, or even as offences. Some of these it is thought proper to mention here; not with the view of exposing any particular individuals among the poor to the dis-esteem of their neighbours, but to give warning to them all, that though such offenders are not always punished, they are never looked upon in the same light as those who do not so offend. There are among us not a few persons who, in defiance of the laws of God and man, wilfully persist to live and cohabit together as men and wives, without being married: a shameful instance of a profligacy of principles and manners, for which they have not the shadow of an excuse to offer; because

their minister has frequently declared that he was ready, and now thus publickly repeats the declaration, that he is ready to marry them without a fee. Some are suspected of being, if not actually light-fingered, yet eye servants, and not worthy of trust; and still more are known to be addicted to the breaking down hedges, for the sake of a few sticks for fuel; thus doing a great deal of mischief to others, with hardly any advantage to themselves. It is much to the credit of the people of this place, and therefore is here mentioned with a peculiar satisfaction, that there are not known to be among them many common swearers; and still fewer, who are noted for being either abusive, foul-mouthed and scurrilous in their language, or rude and disorderly in their manners. Most sincerely would the writer of this Address rejoice, could it with equal truth be added, that neither are they sabbath-breakers, nor frequenters of ale-houses: but the notice already taken in this Address of the very considerable sum, which is foolishly and wickedly spent in ale-houses, every year in this parish, and spent chiefly on Saturday nights and Sundays, speaks too plain a language not to be understood by all. Independent of other and still weightier objections to this wretched practice, it may, without at all stretching the premises, very fairly be inferred, that had the money which has been thus worse than thrown away in the course of last year, been saved, many unhappy individuals, who are now driven to the hard necessity of either asking or accepting an alms for themselves and their families, would have had, dear as it is, *bread enough, and to spare.* The poor alone must needs have spent in ale-houses in this one year, at least three times the sum that can now be doled out to them in charity!

As a fit conclusion to this Address, drawn up entirely with a view to the local circumstances of his own parish,

and intended to be, as it were, supplementary to the more efficacious exertions of the Committee for the relief of the poor, and for the benefit, chiefly, of those who so seldom give the Author an opportunity of addressing them from the Pulpit, he begs leave to exhort them (in words, borrowed from that excellent Formulary, our Church Catechism) to continue to *honour and obey the king, and all that are put in authority under him; to order themselves lowly and reverently to all their betters; to hurt no body by word or deed; to be true and just in all their dealings; to keep their hands from picking and stealing, and their tongues from evil-speaking, lying, and slandering; to keep their bodies in temperance, soberness and chastity; and to learn and labour truly to get their own living, and to do their duty in that state of life, unto which it shall please God to call them.*

EPSOM, Dec. 27th, 1799.

At a GENERAL MEETING of Subscribers, for the Relief of the Poor of this Parish, held at the Poor-House this Day, by Adjournment from the 23d Inst. the following Report from the Committee appointed at the last Meeting, to take into Consideration the necessary Arrangements for a Plan of a Soup-Establishment, and to report their Opinions thereon to this Meeting, was received and unanimously resolved to be adopted and carried into immediate Execution.

I. IT is the opinion of this Committee, That the poor-house is the most proper situation for the Soup-Establishment, and that it will not interfere with the business of the house; it appearing that a detached building, called the Old Spinning-House, and other buildings adjoining the same, may, at an expence not exceeding £. 17, be made sufficient for the present to answer the purpose of making and distributing a quantity of Soup adequate to the relief of such poor as shall be approved of by the Committee.

II. It is the opinion of this Committee, That there be a daily distribution of Soup (Sundays excepted) in such proportions as shall be determined on by the Committee hereafter to be appointed, and that it be distributed to such poor only as shall be approved of, and apply for the same at the price of one penny per quart, between the hours of eleven and one only, every day, till public notice be given of its discontinuance.

III. It appears to the Committee, That Mrs. Stone, the Mistress of the Poor-House, is a proper person to manage and superintend the establishment; and it appearing, that sufficient assistance can be procured from the house to preclude the necessity of employing any other persons; it is recommended that Mrs. Stone be appointed manager and superintendant, and be allowed five shillings a week for her trouble and attendance, and that the following persons, or a like number of others belonging to the Poor-House, whom she may approve of, be employed under her at the allowances per week, here affixed to their names.

	s.	*d.*
Kate Dawson, (Cook) - - - - -	1	6
Margaret Ashwood - - - - - -	1	0
Sarah Carpenter - - - - - -	1	0
Mary Lucas - - - - - - - -	0	6
Mary Jones - - - - - - - -	0	6
James Egleton - - - - - - -	0	6
George Mash - - - - - - -	0	6

IV. It is proposed, That General Meetings of the subscribers shall be held the first Saturday in every month.

V. That a Committee consisting of thirty-one subscribers be chosen for superintending the execution of the plan, with liberty for them to encrease their number, if they still find it necessary, and to elect their own members by ballot, and not fewer than five negatives to exclude all controverted questions, which may arise to be determined by shew of hands.

VI. That not less than five members of the Committee shall constitute a quorum for transacting business.

VII. That Committee Meetings be held every Monday,

at eleven o'clock in the forenoon, and if they at any time think it necessary the Chairman shall, on application being made by them, summon a General Meeting.

VIII. That all future applications for relief be made to, and determined on by, the Weekly Committee.

IX. That no member of the Committee shall absent himself during its sitting, without permission from the chair.

X. That if the Chairman be not in the Committee-room before the reading of the list of members be concluded, the members present shall be at liberty to choose a Chairman from among themselves, who shall preside at that meeting.

XI. That the order of business in the Committee, after reading over the list, and ballotting for new members, be first to receive the report of the Treasurer, to examine the Appearance-Book, to read the minutes of the last meeting, to order the payment of the preceding week's bills, to receive the Treasurer's returns of the articles in store, and to order such further supply as may appear necessary; and to receive and determine on applications for relief.

XII. That the Committee do appoint a Daily Committee of three of their own members to attend in rotation at the hour of six every evening, to see the meat sent in during the day weighed, and afterwards apportioned, cut up and put into the boilers, and the remainder hung up in the larder; to see the fires of the coppers lighted, and all other ingredients weighed and put in; and that the same Daily Committee do also attend at the hour of eleven, on the following morning, to be present at the distribution of the Soup, to receive the money for the same, and to preserve regularity and order, the regu-

lar attendance of the Daily Committee being considered as essential to the proper conducting and support of the Establishment.

XIII. That the Daily Committee appointed to attend the weighing of the Meat and preparation of the Soup, and the distribution thereof, shall be subject, each member, to a fine of one shilling, for not attending at the hour appointed, both in the evening and in the morning; and to a fine of two shillings and six-pence for total absence on the days appointed for his attendance, with this proviso, that two of them shall be at liberty, by previous agreement, to excuse one, who, in that case, shall not be liable to the said fine.

XIV. That should it be inconvenient to any member of the Daily Committee to attend in his turn, either in the evening or morning, he shall have liberty to procure a substitute from among the members of the Committee, which substitute shall, to all intents, be liable to the same fines for non-attendance, as his principal would have been.

XV. That the Daily Committee do severally note in the Appearance-Book, the exact time of their coming, and every matter that may appear necessary for the information of the Committee; and that they do account with the Treasurer, within twenty-four hours, for all money received by them during their turn of attendance.

XVI. That all fines be received by the Treasurer, and appropriated to the use of the Society, in defraying the expences of the Establishment.

XVII. That, as it appears, from the report of the Committee, there are many industrious, but indigent families,

whose situations render them above making application for relief in common with the lower orders of the poor, but who would with gratitude and eagerness avail themselves of any Resolutions this Meeting may think proper to adopt in their favor,—It is recommended that, should the Soup-Establishment succeed to the expectation formed of it, and which the Committee appointed to superintend the same are requested to report on as soon as possible, That on an application from any of the above description of persons, to any of the subscribers to this Institution, such subscribers shall, on making such addition to his subscription as he may think proper, be entitled to give tickets to such persons, (the Committee finding it practicable) to apply for Soup. The quantity of Soup to which such Ticket shall entitle the possessor to be fixed by the Committee, according to the number in such person's family, and the time of its being in force to be regulated by the amount of such additional subscription of such subscriber, estimating the Soup at two-pence per quart.

Resolved,

That the thanks of this meeting be given to the Gentlemen of the Select Committee, for their very obliging attention to the request of the General Meeting.

Resolved,

That the Rev. Mr. Boucher be Chairman of the General and Weekly Committees.

And that Mr. James Foote be Treasurer.

It is farther Resolved,

That these Proceedings and Resolutions be printed at the expence of this subscription, and at the press of the Philan-

thropic Society, in St. George's Fields: and, That the Rev. Mr. Boucher, the Chairman of this Meeting, be requested to draw up an appropriate Address to be prefixed to the same; a copy of which, together with the Resolutions, shall be left at every house in the Parish.

FINIS.

Printed at the Philanthropic Reform, St. George's Fields, by J. Richardson, No. 4, Lambeth Road, Southwark.